

( Aum Tatsat )(

# NIGAM SIDDHANT

(Extracts from 108 Upanishads)

Annotated by

Shri Swami Brahmanandji

Helped by

Shri Swami Atmanandji

English rendering by a devotee

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1. Shri S. B. Sinha, 1348-A/186-F, Salvation Army Road,  
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## PREFACE

Mahatmas have often been seen dedicated to the spiritual uplift of humanity. One such great soul was Shri Swami Brahmanandji who did this job in his own way. He extracted from scriptures Mantras of deep meaning and significance and annotated them in common Hindi for the enlightenment of the aspirants. Shri Swami Atmanandji took up the task of getting these works printed and distributed to thousands of seekers of knowledge.

To extend this service to the English knowing persons, an English rendering of the present smallest book has been attempted. Full precaution has been taken to reproduce the matter truly and sincerely without bringing any change from the Hindi version, yet limitation of equivalent words and expressions is there. Certain lines, containing ideas expressed repeatedly have been left out due to cut in pages of the book. Repetition of the basic principles from different angles has been advertently retained for enlightenment of the aspirants. The word 'knowledge', occurring throughout, implies knowledge of Brahman as well as realisation. Suggestions for improvement are most welcome.

Thanks are due to more than one persons of learning, who have helped in their own way in this task at the cost of their valuable time and labour. But the last gentleman's contribution is the greatest. It is only due to his help and guidance that the book is in its present form. He also does not want to be named.

**Note :**

1. Any person, society or institution may get it printed and/or translated in any language for free distribution with prior information.
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A devotee

श्री १०८ श्री स्वामी ब्रह्मानन्द जी महाराज, श्री स्वामी आत्मानन्द जी





# NIGAM SIDDHANT

## Chapter 1 Ignorance-removing Knowledge

अज्ञानोपहृतो वाल्ये योवने वनिताहृतः ।  
शेषे कलन्वचिन्तात्म किं करोति नराधमः ॥ १ ॥

**Explanation** :—Childhood enveloped in ignorance, youth absorbed in worldly pleasures and the rest of life engrossed in mundane anxieties, how can such a fallen man attain liberation.

Man gets attached to worldly pleasures which culminate in innumerable sufferings. Entangled in worldly desires, what-ever man does, becomes the cause of his bondage. Pitiable is the plight of the ignorant. They are always tormented by sufferings. Bliss born of desirelessness, can never be enjoyed by the ignorant attached to carnal pleasures. For their salvation they should discard attachment and dispel ignorance by means of knowledge of Brahman. This is the principle of Vedas.

इच्छाद्वेषसमुत्थेन द्रन्दमोहेन जन्तवः ।  
धराविवरमग्नानां कीटानां समतां गतः ॥ २ ॥

**Explanation** :—Human being, engulfed in the tumult generated by the conflict of opposites, (i. e. attraction and aversion) suffers immensely by transmigrating through the different forms of life.

The ignorant, by attachment to indulgence, suffers a lot, taking this universe as the source of pleasures, like thirsty deer running after mirage. Ignorance involves untold sufferings. No other disease is equal to or misfortune bigger than this. It is the root of all sufferings. For his salvation, man should discard propensities and indulgences, born of ignorance and achieve knowledge of Brahman by appropriate means of Vedanta.

## 2 / Ignorance-removing Knowledge

अथ योऽन्यां देवतानुपासते ऽन्योऽसावन्यो-  
स हमस्मीति न स वेद यथा पशुः ॥ ३

**Explanation** :—He, who believes in duality with regard to his ideal of worship (Ishta Deva), thinking his Ishta Deva as other than his own self, knows nothing like a beast.

Essence of worship is one-ness ; duality involves difference and one-ness is love. Where there is duality, love is not there. This is why establishment in non-duality has been described as the main source of liberation. Imposing diversity in one Brahman, in the form of universe, I-ness, etc., the unenlightened is drowned again and again in the ocean of universe. Atman (one's Real Self) and Parmatman (Supreme Self) are fundamentally one. Sense of differentiation is ignorance and the cause of all suffering. This should be eradicated by means of non-dual knowledge of Brahman.

अद्वितीयं ब्रह्म तत्त्वं न जानन्ति यदा तदा ।  
आनन्दा एवाखिलास्तेषां क्वमुक्तिं क्वेहवा मुखम् ॥ ४

**Explanation** :—Until a man knows the essence of non-dual Brahman there is no happiness and liberation for such a deluded person.

To confuse knowledge of Brahman with the duties related to body, the Varans and the Ashrams is ignorance and to believe it unattached is real enlightenment. Without realising one-ness of Brahma-Atman, pleasing oneself by mere talk of Brahman, is of no use, just as hunger cannot be satisfied by mere reflection of the fruits of tree visible in water. Hence earnestly endeavour for attainment of knowledge of Brahman. Bliss is the essential nature of all beings. To forget this and to lose one-self in this world is most unbecoming.

कतुं त्वद्यहंकारभास्त्रदो मृढः ।  
मृत्यं स मृत्युमाप्नोति य इहनानेवपश्यति ॥ ५

**Explanation** :—He, who believes diversity in Brahman and

believes Atman as doer and enjoyer, having arrogance of body, etc., suffers the pangs of death repeatedly.

To perceive Atman as tinged with qualities, leads a man to bondage through attachment. Thus knowing Atman as ever uninvolved and liberated, man achieves bliss. By adopting symbols or emblance of saintliness out of desires, respect, etc. may be had, but liberation can never be achieved without non-attachment and enlightenment. Learning, teaching, preaching, etc. motivated by low selfish ends may fetch riches and the like, but in the end all these become the cause of bondage and suffering. Enlightenment achieved through desirelessness leads to bliss. He, who knows oneness of Brahman and his Real-Self, through appropriate means, attains liberation.

कुशला ब्रह्मवात्तर्याँ वृत्तिहीनाः सुराग्निः ।  
तेऽप्यज्ञानतया नूनं पुनरायान्ति यान्तिच ॥ ६

**Explanation** :—Well-versed in the exposition of knowledge of Brahman, but devoid of faith in Atman, such persons with bounded knowledge—may they be big gods—can never become free from cycle of transmigration.

One prone to propensity of beguiling one-self with prattle of knowledge, is a man with bounded knowledge. Brahman is not a subject of mental faculty. He who is even proud of his having attained intellectual knowledge (of Brahman), knows not the essence of reality and is a victim of egoism and bondage. Destiny providing, an ignorant may sometimes get salvation, but the mere reciter of knowledge can never dream of liberation. Real illumination and not mere cognition (of Brahman) should be the end. Egoism is worst than ignorance.

## Chapter 2

### What is Bondage and Liberation

कर्मणा वद्यते जन्तुविद्या च विमुच्यते ।  
स्वरूपावस्थितिमुक्तिस्तदभ्रंशो हृदयेदनम् ॥ ७

**Explanation** :—Man gets bondage from desire-oriented action and gets liberation through knowledge of Brahman, i. e. egoism leads to bondage and establishment in the Real-Self, to liberation.

Egoism in actions causes bondage. By knowing one-self as non-doer, liberation is achieved. Persistence of attachment means bondage and knowledge of Brahman, liberation. By taking this illusory world as source of pleasure and thus longing for its objects is bondage and desirelessness leads to liberation. The heart gets purified by doing actions without attachment, through renunciation of worldly desires and constant contemplation.

ममेति वद्यते जन्तुर्न ममेति विमुच्यते ।  
ममत्वेन मवेज्जीवो निर्ममत्वेन केवलः ॥८

**Explanation** :—Attachment breeds ego and bondage, its renunciation leads to evolution of self into Brahman and consequent liberation. This is the principle of Vedas.

Unbridled desires for the acquisition of objects is bondage and their renunciation, liberation. Ego in intellectual knowledge, attachment with the body and psycho-physical functions constitute bondage and to know them as illusory leads to liberation. Desire for the mastery over eight-fold inner powers of man (such as becoming as small as an atom, etc.) is bondage and by renouncing desires one gets liberation. Extinction of I-ness and mine-ness etc. through knowledge of Brahman ensures liberation. He, who restlessly aspires salvation, should renounce worldly desires and strive for realisation of Brahman.

चित्तेत्यकलनावन्धस्तन्मुक्तिमुक्तिरुच्यते ।  
अनास्थेव हि निर्वाणं दुःखमास्था परिग्रहः ॥ ६

**Explanation** :—Distinction between mind and consciousness is ignorance and its removal, knowledge. Taking this illusory world as real entails suffering and as non-real leads to liberation.

All objects are mental impositions. Taking them as non-existing is liberation. Distinction between spiritual and temporal entities is bondage. Comforts and miseries are the consequences of past actions. Rising above these states (by taking them as non-existing) is liberation. Through knowledge of the indivisible-whole and devices of Vedanta, ignorance is expelled and doubts and delusion fade away. Knowledge born of dualism is the root of all evils. Therefore rejection of futile intellection, recognition of Vedic testimony, and living faith in Brahman leads to liberation.

देहादेनाऽमःवेनाभिमन्यते सोऽभिमान ।  
आत्मनो वन्धः तन्निवृत्तिर्मोक्षः ॥ १०

**Explanation** :—To know non-Atman body as Atman is lack of knowledge and removal of this is liberation. Thus attachment with the body is bondage and detachment, liberation.

To take this three-phased ephemeral manifestation as real is bondage and removal of duality and illusion, liberation. Intrinsically no object or action is the cause of pain or pleasure, bondage or liberation. We become what we feel. Realisation of one-ness of Jiva, Brahman and the world through discriminative knowledge, is liberation. Till I-ness and mine-ness characterise the self, liberation is unattainable. Therefore to give them up for good by means of faith in Brahman leads to liberation.

चित्ते चलति संसारे निश्चले मोक्ष उच्यते ।  
वन्धोहि वासनावद्वो मोक्षःस्याद्वासना क्षयः ॥ ११

**Explanation** :—Flow of mind is bondage and calmness fo it, liberation i. e. desires bind a man and desirelessness leads to liberation.

## 6 / What is Bondage and Liberation

Outward flow of mind is bondage and its inwardness through realisation of Brahman is liberation. Impurity of mind i. e. base desires like pride, etc. bring about birth and death and mind purified by proper devices like desirelessness, etc. ends in liberation. When the knowledge of Brahman dawns, ego ceases to exist. Brahman becomes all in all and liberation is achieved while living. Till desires persist bondage must follow. Removal of them along with ignorance ends in liberation.

न मोक्षो न मसः पृष्ठे न पाताले न भूतले ।  
सर्वशासंक्षये चेतः क्षयो मोक्ष इताध्यते ॥ २२

**Explanation :**—No place, planet or time is fixed for salvation. But renouncing all desires, through knowledge of Brahman, liberation is achieved.

Some regard liberation as attainment of better planes. Others accept the principle of retrieving after liberation. The first is subsidiary salvation and the other not tenable. Absolute liberation can be achieved only through attainment of knowledge of non-dual Brahman. So long as possessive-rejective propensity persists, there is bondage and disappearance of this distinction leads to liberation. The principle of Vedanta is that the world is the outcome of the flow of mind and comes to an end by withdrawing the same. In non-entity of mind, the world melts into nothingness.

### Chapter 3 Falsehood of the Universe

प्रपञ्चो यदि विद्येत निवर्त्तेत न संशयः ।  
माया मात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १३

**Explanation** :—Had this universe of names and forms been real at all, it would not have been subject to destruction. Its existence is phenomenal and delusive. No object in it is lasting. One pure Brahman is the final truth beyond doubt.

Independent entity of the universe is an impossibility in a non-dual Atman. Hence perception of all the phenomena is delusion. When one Brahma-Atman is known by realising the phenomenal existence of the universe, doubts vanish for good. Had this world been real, its origin would have been traced. But it being phenomenal, appears like a dream-land. The illusory universe is in reality non-dual Brahman. The universe is like a magic show. What appears is not real. This is the principle of Veda and Vedanta.

वाचारम्भणं विकारोनामधेयं मृत्तिकेत्येवसत्यम् ।  
अतोऽन्यादातंम् । न तु तद्वितीयमस्ति ॥ १४

**Explanation** :—Just as earth is the only reality behind the formation of names and forms of earthen pots, similarly Brahman alone, pervading the whole universe is real—all else is illusion.

Devoid of all distinctions of seer, sight and seen, etc., pure Satchidananda (Truth, Consciousness and Bliss) is always immutable. This conviction leads to liberation. Just as a stump of a tree creates an illusion in the dark, so does the universe for want of knowledge of Brahman. All the expressions and explanations of this universe are phenomenal. Supreme Brahman is one and non-dual. To recognise distinctions is ignorance. A tree is not destroyed by

plucking its leaves but by uprooting it. Similarly the deceptive illusion of this phenomenal world is removed by knowledge of Brahman.

उपदेशादयं बादो ज्ञाते हैं तं न विद्यते ।  
द्वितीयकारणाभावादनुत्पन्नमिदं जगत् ॥ १५

**Explanation** :—The distinction of Guru and devotee is only functional, not fundamental. Similarly there is no duality fundamentally. Hence all the universe is non-dual.

The phenomenal world, like a cinema-show, is empirically real but substantially unreal and non-existing in Brahma-Atman. The object which is the outcome of both the causes—material and efficient—may be taken to be something existing, Universe being a phenomenon had no causal existence, hence is unreal. Only Brahman is real. Had this universe been real, it would have remained constant. Mutable objects can never be real. Thus the universe, though apparently perceptible like magic show, is not real.

दृश्यवृपं च दृश्यूपं सर्वं शशविपाणवत् ।  
इदं प्रपञ्चं नास्त्येव नोत्पन्नं नो स्थितं जगत् ॥ १६

**Explanation** :—Like the horns of a hare, the sight and the seer are non-existent. The question of their origin, existence and end does not arise.

Appearance of universe in Satchidananda is an illusion like blueness in the sky. To one who has realised Brahman, this universe appears mere a phenomenon and a mental imposition. Just as interaction of wind with water, besides superficial transfiguration, does not change the water itself. Similarly the flow of mind besides creating only the illusion, affects not the fundamental reality. The universe reflected in Brahman is unreal like images reflected in the mirror.

चित्तं प्रपञ्चमित्याहुनास्ति नास्त्येव सर्वदा ।  
मायाकार्यादिकं नास्ति माया नास्तिमयं न हि ॥ १७

**Explanation** :—Phenomena, mental as well as physical, are illusion and unreal, hence there is no cause of fear.

The universe, consisting of names and forms only, has been super-imposed on non-dual Brahman out of ignorance. There is no mutability or duality in Brahman. The universe which appears on account of movement of mind is actually non-existing. To the deluded the world is real as mirage to the deer. The universe, visible out of ignorance, is unreal in essence. It is produced by illusion. Knowing its unreality through introspection, create a strong faith in one-ness of Brahma-Atman.

शग शृङ्गे ग नागेन्द्रो मृगत्त्वेजगदस्ति सत् ।  
मृगत्त्वां जलं पोत्वा तृप्तश्च दस्त्वदं जगत् ॥ १८

**Explanation** :—Were the horns of a hare able to kill an elephant, the universe also might be taken to be real. Just as the deer is deceived by the mirage, in the same way, the worldly objects appear true and pleasure-giving to the persons attached to them.

The flames of fire in the mountain above, reflect in the water below. They do not exist there. What appears as the world is nothing but a shadow of reality. Hence Brahman is immune from mutability. Had this cosmic delusion been real in the least ; it must have been visible in deep-sleep, etc., but it is unreal like dream-land and non-Atman. Just as a magician produces a false show in various forms and shapes, in the same way, this magician mind, fabricates and creates the feeling of reality in names and forms. Thus it is settled that this universe, even while being perceived, is never real.

गन्धर्वनगरे सत्ये जगद्मवति सर्वदा ।  
गगने नीनिमा सत्ये जगत्सत्यं मविद्यति ॥ १९

**Explanation** :—The city of Gandharwas (a magic city) looks multi-coloured, in the same way this universe has deceitful perception due to ignorance. If the blue-ness in the sky be taken as true the universe may also be taken as real. All this is unreal even though being perceived.

Just as the ghost and its fear, experienced by the child in

## 10 / Falsehood of the Universe

desolate place, are false ; in the same way the universe seems to the ignorant to exist as real. Only pure Satchidananda is real and changeless. Question and doubt or how and where of the universe are baseless and vain. The universe of names and forms is a deception. Its perception is like an illusion of snake in the rope.

सर्वदा भेदकलनं द्वैताद्वैतं न विद्यते ।  
नास्ति नास्ति जगत्पर्वं गुरुशिष्यादिकं न हि ॥ २०

**Explanation :—**The distinction of duality and non-duality has been created by your fancy and is therefore false. The universe is non-real in the trio of time and teacher or taught are also non-existing.

What appears as real in the dream-state melts into nothingness when one wakes up. Similar is the case with the universe at the dawn of knowledge of Brahman. As the three states—waking, dream and deep-sleep—are not constant, they cannot be taken as real. What-ever is unchangeable is real. The origin, existence and dissolution of the universe are projections of the mind, hence phantasmal. No one has yet been able to determine and establish the original determinant of the universe. The one determinate of this phenomenal entity is pure and immutable Brahman only.

## Chapter 4

### Instructions to the Aspirants

ब्रह्मचर्यमहिसां चापरिग्रहं च सत्यं च ।  
यत्नेन हे रक्षतो—हे रक्षतो इति ॥ २१

**Explanation** :—Practising celibacy, non-violence, sincere renunciation and faith in truth help in establishment in Atman. These four ways have been recognised in Veda, as primary, for attainment of enlightenment.

Supreme Self, most subtle, enlightens all. O Shewtketu, thou art That. Atman (one's Real Self) and Parmatman (Supreme Self) are not different in reality. Both are one Chaitanya (Supreme Consciousness). O Janaka, if you have a firm faith in fearless Brahman, you would yourself achieve that fearless state. Indivisible is your real form. Have faith in this view and be free from doubt. 'I am the enjoyer and objects are worth enjoying' leave such distinctions ; have faith in the one-ness of Brahma-Atman and you will have bliss.

यन्मनसा न मनुते येनाहुमनो मतम् ।  
तदेव ब्रह्मत्वं विद्धि नेदं यदिदमुपासते ॥ २२

**Explanation** :—That which cannot be known by the mind, but knows the mind, etc., that subtle Brahma-Chaitanya art Thou. That which people worship objectively is not real Brahman.

Prior to start of movement of mind, the witness of trinity-based universe, Chaitanya-Atman am I. Have faith in this. Subtle and all-pervading Atman assumes three states—Bhutakash, Chittakash and Chidakash. First two are false and Chidakash is real. Thou art that real one which is the cause of both. Have firm faith in Brahman, who is truth itself and beyond material existence and cosmic illusion. Substantial and non-substantial objects are misleading in themselves. Realise that Brahman enlightens all.

यत्परं ब्रह्म सर्वात्मा विश्वात्म्यायनं महत् ।  
सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेवतत् ॥ २३

**Explanation :—**That Supreme Brahman who is Atman of all and the basis of all the universe is subtlest of the subtle and infinite in its emanance. That art Thou and Thou art That—no difference.

Knowing Supreme Self as all pervading and the universe as phenomenal, the learned find no dualism in Brahma-Atman. So eliminate all limitations of cosmic illusion and ignorance. In this way, realising all the universe as non-real, enjoy eternal peace. Thus you shall emerge from disquietude and become Brahman. Brahma-Atman subtlest, self-effulgent, omni-present, without attributes and immutable, is far beyond the grasp of mind and intellect.

मोर्गेकवासहां त्यक्त्वा त्यज त्वं भेदवासनःम् ।  
नावामावो ततस्त्यक्त्वा निविकल्पःस्थिरो मव ॥ २४

**Explanation :—**Leaving propensities for indulgence, distinctions, possessions and want aside, know the self-effulgent Atman, existing beyond perception and imagination. With this view you shall achieve bliss.

Accept Brahma-Atman as the only reality through practice of detachment and leave aside all the sense objects. This is the easiest way to attain the summum bonum of life. All the worldly objects are unreal and trouble-breeding, therefore, renounce attachment and realise Brahman. Knowing non-entity of the universe, Brahma-Atman as beyond imagination and distinctions you shall have bliss. If you find out the reality by the Vedic devices, you would be established in Supreme Bliss.

आत्मन्यतीते सर्वमात्सर्वरूपेऽथवा तते ।  
को वन्धः कश्च वा मोक्षो निर्मूलं मननं कुरु ॥ २५

**Explanation :—**On gaining knowledge of Atman, absolute one, the perfect, omni-present, pervasive yet indwelling all, bondage and limitation vanish. So detach the mind and eliminate the psychic self.

Brahma-Atman, the basis and support of all the universe, is beyond the scope of mind, etc. and is self-effulgent, non-dual and

pure. Discard all attributes (as Shrutis describe—Not this, not this) and be firmly established in non-dual Chaitanya. Beyond all worldly desires and free from all changes, Atman is tranquility itself. So renounce servitude to propensities and have profound faith in Chaitanya. All differences perceived in the world, are ignorance-born. Brahma-Atman is immutable, exceedingly subtle, all pervasive and eternal.

रक्षको विष्णुरित्यादि ब्रह्मा सृष्टेस्तु कारणम् ।  
संहारे रुद्र इत्येवं सर्वं मिथ्येति निश्चिन्नु ॥ २६

**Explanation** :—The Trinity viz. Brahma—the creator, Vishnu—the preserver and Shiva—the destroyer, is a hypothetical entity, hence false. So realise Chaitanya as the only truth.

Admitting distinctions is a great hindrance for the seeker-after-truth in achieving enlightenment. Therefore give up the feeling that there is anything besides Brahman. Like a snake super-imposed in a rope, the universe though apparently perceptible is unreal. As a sterile woman's son is untruth, so is the universe. Therefore cultivate a living faith in Satchidananda. Though something may be accepted in delusion, yet despite the perceptibility of cause and effect they are unreal like dream. Non-duality is ever there.

मयातिरिक्तं यद्यदा तत्तनास्तीति निश्चिन्नु ।  
अनात्मेति प्रसंगो वा अनात्मेति मनोऽस्ति वा ॥ २७

**Explanation** :—Apart from me (the Real Self) all the universe and Mana (egoistic self) are non-real, being non-Atman in the trio of time. Thus all the objects, being produced by cosmic delusion, are unreal.

Give up this non-Atmic attitude of being the doer and enjoyer of right and wrong actions. This is ignorance. By taking every thing non-real and knowing Atman as ever beyond action and enjoyment, be entitled to liberation. Take all objects like body, etc. and their consequent pleasure and the idea of Varna and Ashramas as non-Atmic and non-real. Thus be established in non-dual Atman

—the supreme bliss; otherwise you shall be wandering in the universe like animals. To ignore that bliss is blunder. Concentrate the mind on the essence—Atman.

आदिमध्यावसानेषु दुःखं सर्वमिदं यतः ।  
तस्मात्सर्वं परित्यज्य तत्त्वनिष्ठो मवानघ ॥ २८

**Explanation** :—All this universe is real neither in the beginning, in the middle nor in the end. Thus O pious soul, knowing it non-real, always be established in the ultimate essence—Brahman.

The universe posited by mind, and produced by the trio of Gunas (attributes viz. Satya, Rajas and Tamas) can never be real. All the universe by its nature is unreal, inert and cause of suffering. Therefore being indifferent to all and firmly established in one Satchidananda, achieve liberation. By giving up discrimination, desire for pleasure, false reality of objects and their want and by establishing in the essence, you shall enjoy bliss and attain absolute liberation. This is beyond doubt.

निद्राया लोकवात्तीर्थाः शब्दाद्यै रात्मविस्मृतेः ।  
व्यवचिन्नावासरं दत्वा चिन्तयात्मानमात्मनि ॥ २९

**Explanation** :—Too much sleep, un-necessary talk, attachment to all the sense objects and neglect of reality, never give them any place and always meditate on Atman.

By being absorbed in the gratification of senses, praises, and pleasures of the world and the joys of study and learning of scriptures, one surely neglects Atman and cannot achieve liberation. Aspirants should get rid of propensity and indulgence and concentrate on meditation of Atman from early morning till bed time and rather upto the last breath. He should dispel ignorance by means of knowledge of Atman. Despite the gift of precious human life, if one does not get awakened, one shall ever have to suffer the pangs of trasinigration.

अहं ब्रह्मेति निश्चित्य त्वं हं मावं परित्यज ।  
घटाकाशं महाकाशं इवात्मानं परमात्मनि ॥ ३०

**Explanation** :—Realising that I am Brahman, leave egoism of body, etc. Just as by the destruction of jar, space enclosed in it becomes one with the cosmic space, in the same way, throwing away limitations of delusion, ignorance, etc. one-ness of Supreme Self is established.

Away from all the three forms of body (physical, mental and causal), be established in Brahman. All the universe including body, etc. is unlike my Real Self hence not real. I am one, liberated and the knower of all these. Acquire equilibrium in the midst of contradictions, secure freedom from desires, be indifferent to all the worldliness and always meditate on the nature of Brahman as identical with your Real Self, otherwise it is most difficult to get rid of the cycle of birth and death.

चिद्दिव्यास्तीतिचिन्मात्रमिदं चिन्मयमेव च ।  
चित्तं चिद्दह्मेते च लोकाश्चिदिति भावय ॥ ३१

**Explanation** :—Chaitanya is all pervasive. With the elimination of the universe only Chaitanya remains. Thou, I and the whole universe are Chaitanya. This is the essence of all the Vedas. Feel and realise it.

When the mental self ceases to exist, what remains is only one indivisible Brahman-essence, Bliss itself. I am Supreme Self, believe in this. Later on discard this view as well and perceive all as Brahman. This deceptive universe becomes unreal by introspection. Therefore always have faith in the existence of one Brahman only. Cultivate this belief. All the objects and events of a Cinema-show look as real, similar is the appearance of the universe.

सत्यचिद्दधनमखण्डमद्वयं सर्वं दृश्य रहितम् ।  
यत्पदं विमलमद्वयं शिवं तत्सदाऽऽहमिति ॥ ३२

**Explanation** :—Chaitanya, truth, undifferentiated, away from all visible phenomena, indivisible, non-dual and the pure one is liberation itself. Enlightened souls should always take that Eternal Absolute good as their own Real Self.

'I am truth, knowledge, bliss, subtle, all-pervading' always have this realisation. Abandoning what is bondage and how liberation is achieved, realise one-ness with the highest divine entity and enjoy bliss. The world being ephemeral is unreal, the indivisible Self is the basic reality, Chaitanya and truth. Such a belief leads to liberation. All attributes are false. Only all pervading Satchidananda is the truth. The world appears to the un-enlightened as things to a distorted vision.

विदित्वा स्वात्मनोरूपं न विभेति कुतश्चन ।  
वासनांम संगरित्यज्य मयि चिन्मात्रविग्रहे ॥ ३३

**Explanation** :—Knowing one's Real Self, one gets freedom from the phenomenon of fear and attains that state of fearlessness which is identical to Brahman. Hence discarding propensities born of egoism and attachment, etc. O Thou, the Chaitanya, be established in Brahman.

Realise firmly that this universe is just a reflection of Chaitanya and I am its source—Brahman. Giving up wordly pleasures, and complete establishment in one-ness of Brahman, though difficult, leads in consequence to the summum bonum of life. When you have a living faith in Atman, you will soon repose in the Supreme Self. With the dawn of the knowledge of Supreme Self doubts and complexes are dissolved. What remains is Brahman, the highest bliss.

अधिष्ठानं परं तत्त्वमेकं सच्चिद्व्यते महत् ।  
सर्ववेदान्तसिद्धान्तं सारं वच्चिम यथार्थतः ॥ ३४

**Explanation** :—Thou art the base and the only lasting truth behind all the universe. This is the real essence and summary of Veda and Vedanta. Conform to it.

When the concept of God and the Jiva as cause and effect are liquidated what remains is Brahman. Abandoning fundamental misconceptions—God as doer and enjoyer, world as real and existence of egoistic self—plant yourself in Brahman, the great equipoise. Firm faith in one-ness of all gives the highest equanimity. Unflinching conviction of Supreme Brahman, who is eternal, infinite and constant, leads to one-ness. The moment man attains realisation, he becomes one with Brahman. His cycle of birth and death ends there.

THE END

### Veda Mantra...27/5

ब्रह्मोवाहमस्मोति निश्चित्य निविकल्पक समाधिना स्वतन्त्रो  
यतिश्चरति स संन्यासी स मुक्तः स पूज्यः स योगी  
स परमहंसः सोऽत्र द्रूतः स द्वाहृणः ।

He, who, with balanced state of mind, poised in His Real Self, on account of his confirmed faith that I am Brahman alone, devoid of attraction and aversion, performs actions with purity of mind, is the greatest renunciater, liberated while living, deserves all respects and titles of Raj-Yogi, Param-Hans, Avadhuta and a Brahmin in the real sense.

### Vivek Churamani...1/2

श्रुतेः शत गुणं विद्यामननं मननादपि ।  
निदिध्यासं लक्ष मुणमनःरां निविकल्पकं ॥

Contemplation is hundred times better than reading and listening of scriptures, introspection is hundred times still better and anchoring in the Eternal Peace is million times more blissful.

भारोऽविवेकिनः शास्त्रं भारो ज्ञान च रागिनः ।  
अशान्तस्य मनो भारो भारोऽनात्म विदो वपुः ॥

The study of scriptures is fruitless without discrimination (of knowledge of Brahman), knowledge is futile till attachment persists ; mind is a woeful burden till harmony is achieved and body continues to be a dead-weight till ego lasts.

तावदगंति शास्त्राणि जंबूका विपने यथा ।  
न गर्जति महा शक्तिर्यावद्वेदान्त केसरो ॥

Other animals have free play in the jungle till the lion does not roar. Similarly other scriptures have their say till Vedanta asserts itself.